

# The Guide to Holiness.

NOVEMBER, 1860.

## EDITORIAL PAPERS.

### COALS FROM THE ALTAR.

A QUALIFICATION to suffer, to speak, or to act for God, must proceed essentially from a preparation of the heart. A superior mind is from God, and is a great gift. But, alas, how many wicked great men there are! Vast stores of knowledge are a power to do good which no wise man will despise. But how generally is such a talent abused. Great wealth may be the source of great usefulness, but so seldom is it made such that the Scriptures warn its possessors against the imminent danger it imposes upon them. Men of great natural resolution, aided by a sound body, may suffer heroically. They may seem to have a Christian patience. But let there be no support from these incidental circumstances, and if the heart be not right, they will surely faint. Napoleon became weak as other men when his physical strength was broken by confinement in his ocean-bound prison, and the stimulus of glory and power were removed. Suppose for a moment he had become fully acquainted with the purification which the coals from the altar would have given him. Imagine that he had been made to see by faith the *divine* glory. What if he had beheld, in holy vision, the cherubim of God, and heard, with sweet congeniality of heart, their song as they sung, "Holy, holy, holy is the Lord of Hosts; the whole earth is full of his glory." The fallen conqueror of Europe would have smiled at his faded crown. The glory thus revealed would have begotten in his mind a contempt for the departed glory for which he had waded through seas of blood. The power to see the Lord of Hosts and to be with him in spiritual communion, would have made his banishment to St. Helena, if through that means he had come into possession of it, the greatest and most happy event of his wonderful life. Then he could have suffered joyfully the spoiling of his power, his riches, and his fame. The coals from the altar! Oh, astonishing agency of good to men!! These are the fire connected with the *Great Sacrifice*,—the Holy Ghost touching the heart as an earnest that the Lamb of God has been offered a sacrifice for sin. We have said that this is a qualification to *speaking* for Christ. It opens the mouth and makes the slow of speech eloquent. St. Paul's enemies said that his speech was contemptible, but his most unscrupulous slanderers dare not say that the truth from his lips was powerless. All they could say was that it did not come with enticing words of man's wisdom. Agrippa and Felix acknowledged its force. The inhabitants

of Lycaonia were so astonished at the power with which he spake that they called him *Mercury, the god of eloquence*. (Acts xvi. 12.) Paul's lips had been touched with coals from the altar. The preparation had *begun* with the heart, the fountain of all true oratory. Some try to make a natural gift of speech answer without the purification. They succeed in astonishing the curious, in attracting the attention of the multitude, and in drawing to themselves the praise of men. They do not succeed in strengthening the faith of believers, nor in converting sinners to God. They do not speak for Christ. They have no fitting qualifications for this. But the coals from the altar are eloquent of themselves for him. Their very presence in the heart speaks. Purification is the very embodiment of holy speech, and holy speech is always convincing. Thus it qualifies to speak for Christ. How wrong then for Christians to affirm that they can say nothing in his behalf or for his glory! The mere professor may truly say this. But those who have been touched by the fire from the altar of infinite sacrifice, must *let* its light shine, and permit its heat to extend. It must have ventilation in order to burn. Choked up in the soul, it will go out. True, every Christian may not be a minister, nor may all be able to proclaim Christ's love before the great congregation. But he who has the cleansing from the altar, will find some place and some way to speak for him. The family circle, the place of daily business, the hours of confidential intercourse with friends, the moments of hurried travel, will afford fit occasions. Even when the tongue is forbidden to speak, the indescribable power of a sanctified heart speaks for Christ. He then who has nothing to say for him, who, when religion is the topic of conversation, is silent, should be honest with himself. He should be willing to see the cause of his silence, and to apply the remedy. The cause is the want of inward holiness; the remedy, the coals from the altar, secured by self-renunciation and a living faith.

That this inward purification gives us power to *act* for God, the whole history of the church testifies. Nothing but this could have enabled the early Christians joyfully to have gone everywhere and endured the loss of all things in order to preach Christ. If the hearts of modern Christians had never been touched with the altar fire, they had never preached Christ in Greenland, nor to the Fijians, nor to the inhabitants of Africa, India, and China. The immediate fruit of purification is love,—the love which "constrains." "The love of Christ constraineth me," has been the burden of the cry of all great and successful actors for him.

But let this thought ever be present with us in connection with this subject. A sense of need of this purification must precede its attainment. Isaiah had exclaimed in deep sincerity, "Woe is me! for I am a man of unclean lips." This cry was the occasion of the application of the sym-



bolical coal. It may be observed, too, that he was in the temple when he made this humiliating discovery, and also when the remedy was applied. We must be in the way of the blessing. It may come in the temple of worship, or in the secret place of devotion, as the transfiguration did to Christ; or at the stated hour of prayer, as the vision did to Peter; or in special supplication and waiting for it, as the pentecostal baptism did to the disciples. And it may be sent through some finite agent. To Isaiah it was given by the hand of one of the seraphim. Often the cleansing fire is conveyed by "the angel of the church,"—by some holy minister; not unfrequently by those esteemed weak by the wisdom of this world, that the mighty may be confounded. The language of the heart should be, "Send by whom thou wilt send, O my Saviour, but give me the fire from the altar!"

"CONTINUE YE IN MY LOVE."

THIS injunction by the Saviour supposes the present attainment of divine love. We trust that this article will be read by many who have just attained perfect love. May we not apply these words to such and say, Continue ye in that love. Beloved, allow us to say a few unrestrained and informal words to you. Bear with us, for the love of Christ constraineth us. We are sincerely desirous that you should walk in all things as Christ walked,—that you should adorn your high calling. You have lately received, by faith, the inestimable gift of perfect love! *Be thankful!* It is a great gift. Riches of earth are but dust. Worldly honor is vanity and vexation of spirit. But your blessing is an enduring riches, and a real honor. As it honors you before God, angels, and all good men, we desire that you should honor it. That is, walk worthy of it. Do not disparage it in any way. You do this *if you do not give Christ all the glory*. You cannot be too careful on this point. The Spirit will be grieved the moment you indulge the thought that you are anything of yourself. Do not let your conduct give any person any occasion to think that self-complacency has any place in you. We would not have you despond, if you are *falsely* so judged. You may be misunderstood, and so misrepresented. But guard well your heart against the entering in of this feeling, and so shall your lips be prevented from giving utterance to it. It is a deadly evil!—a hateful inconsistency! What, shall we claim to be cleansed by the blood of Christ, and then thrust our feeble selves forward as if in such a work we could be anything? God forbid. We will glory in Christ alone; nor will we allow our *spirit* or *manner* to savor of self. A heathen philosopher once said to one who reproved his pride, with an air which savored of disdain, "How proud you are in reproving my pride!" Some Christians exhibit self in the very tone and manner with which they declare Christ to be all. We assume that you, beloved, have

escaped the dominion of self. Only guard unceasingly against its approach. Here is one of your greatest dangers. Pray that your faith may constantly apprehend that you live only as Christ liveth in you,—that he is jealous of his glory, and will not give it unto another. But let not the fear of assuming anything to yourself, lead you to hide your light. This is an equally fatal error. Ask of God wisdom, for he giveth it "liberally," and you will make neither of these mistakes, and God will be glorified. Again, beloved, allow us to exhort you *to be diligent in all the means of grace*. You can no more do without them now than you could before. If you have perfect love, you will love them all. Your closet will be more frequented because you delight in it. Your family altar, if you are a head of a family, will be a delightful place to offer your dear children and loved ones up to God. Christ will appear to you in all the ordinances of his house, and therefore you will be much in them. The Bible, we need not say, will now be to you of all others *the book*. As your *love* will lead you to obey it, so it will impel you to pore over its pages. Use it devotionally; use it studiously. Use it without a commentary, with simple prayer; and use it *with* a commentary at times, for you can have no fellowship with the spirit that despises these helps. As well might you despise the counsel of a friend, or turn away from the superior wisdom of the good who are great and learned, when they offer their opinion on worldly matters. You need not be servile in their use, but childlike and teachable. In this spirit seek the good of others as a means of grace to yourself. Be like Christ in this respect. Do good to the bodies of men. Give them of your substance. This will often open a way to their hearts. When you consecrated yourself to God, you gave him your property. Let it be bestowed freely upon the church for the gospel both at home and abroad. Be liberal to the gospel teacher at home, and the missionary in his foreign field, and to all others who need, as God has prospered you. This will be *necessary* for your own good. It is God's way of keeping faith—the faith which sustains a perfect love—alive in you. Don't be mistaken on this point. Even if others can get along without your money, you need to give it, for your own good. Love cannot live, depend upon it, without it goes out after others, in this way. Again, dearly beloved, let us entreat you *to have a large charity*. We mean, of course, charity in the general sense,—a disposition to judge favorably of the character and acts of others, especially of your fellow-Christians. Your blessing is the blessing of love,—*ay, of perfect love*. How can that exist, how can it be maintained and developed into "*all the fulness of God*," unless you regard only the most favorable truthful aspect of every person's character and conduct? Your love in this respect will be cultivated by the presence to your thoughts of the fact that you were afar off from God, "children of wrath even as



others;" and as others are, so you would be but for divine mercy. Think, too, that you have even now the need of the charity of others. Your ignorance of many things pertaining even to the Christian life, your weakness of judgment, the evil consequences of many of your former habits, which, though forgiven, are not obliterated, call often for large charity towards you from your fellow-Christians, and even from the unconverted. As you would then that others do to you, do unto them. Do not pervert, and thereby be led into a harsh judgment, the saying of the Saviour, "By their fruit ye shall know them." It is by fruit clearly seen and fairly known that we are to judge. Hearsay evidence of another, and a partial knowledge of the circumstances under which he acts, are not enough for an explicit judgment of his conduct from a candid, much less from a holy person. But you will follow the rule, not to pass any judgment upon another unless the interest of religion demand it. You will not follow too prevalent custom in this regard. Will God be glorified if we speak in disparagement of our brother? This should be the question with us, and if we cannot devoutly say yes, let our tongue be kept in subjection. Through this channel of a loving and willing restraint, we may testify eloquently in behalf of a pure heart.

We would urge you to beware of worldly entanglements. "No man that warreth entangleth himself with the affairs of this life," says the apostle. We have crucified the world with its affections and lusts. We have covenanted to live above the world while we live in it. God has given us present faith by which we have victory over the world. Let us walk in this grace. Let us not enter unnecessarily into any embarrassing worldly relations. A painful fact has recently been brought to our notice, showing the necessity of this caution. A young man of fine gifts, of great grace as we have been led to believe, engaged in a business which promised a fair gain, and was reputable in itself. From a stand-point, then, other than that of *high religious considerations*, there was no objection to it. But it had marked liability of injury to elevated holiness of heart. The habits which it induced hurt his tenderness of conscience and grieved the Holy Spirit. He declined, insensibly at first, until the gold became dim and the fine gold was changed. A sad reproach is he now to the profession of perfect love. His first error consisted in being led into temptation. He had reason to believe that the business, though honest, had special dangers to eminent piety. This was a sufficient reason for avoiding it. What are business advantages to the inestimable riches of a pure heart? But I have a family to support. I am poor. I must secure the best opportunity to make money. These are common remarks, but you, beloved, will not take ground so unscriptural, so dangerous. Put the interests of your soul first. Assume no business obligations, enter into no business engagement, upon which you cannot ask God's blessing. We may

say the same of any social relations; and also, still more emphatically, of our modes of bodily and mental recreation. Let not the world creep in through these. But let us not be understood as treating lightly the necessities of our nature in this respect. We hold that a proper regard for the maintenance of high spirituality absolutely requires that we practically remember that we are in the flesh. To do otherwise is to give the devil an undue advantage of us. To overtask our nervous system, or to unreasonably burden the brain, is to invite him to attack us. But let the relaxation be obtained, as it surely can be, in that place, with that company, and in that spirit, which shall at the same time be profitable to the heart.

But our deep interest in these practical matters is prompting too extended an article. In all things, "*continue*" in the perfect love of Christ. Walk with him to your journey's end. Let no bypaths be followed, for he does not enter them; your way is a "high way." "And be ye filled with all the fruits of righteousness."

## SCRIPTURE CABINET.

### A SOUL SAVED FROM DEATH.

"He who converteth the sinner from the error of his way shall save a soul from death."—James v. 20.

NOTICE that it is the soul that is saved from death, and that it is not the moral death only of this life, from which it is saved, but an *eternal* death, and its consequent unutterable suffering, where there is darkness and weeping and gnashing of teeth. Who would not save a fellow-being from the perils of the ocean, or from imminent exposure to death by fire, or from the dangers of a falling building? Who would not have made the last possible exertions at almost any sacrifice to have saved even one of the unfortunate victims of the late disaster on Lake Michigan? Yet a soul saved from sin is a greater salvation in the eyes of angels and of God.

We have been led into this train of thought by the testimony, in a late social meeting, of our friend, Capt. M—. He is an earnest man in whatever he engages, but he is especially earnest in the service of Christ. In his testimony he expressed great gratitude, not only for converting grace, but for the very wonderful manner by which he was influenced to seek it. He was an orphan boy, and placed at eight years of age in the cabin of a merchant-ship. Here he heard much irreligious language, endured many hardships, and grew up to early manhood an untaught boy, feeling, if he felt at all on the subject of religion, that no one cares for my soul. At this time he returned in a vessel to his native town. As he was passing frequently from the wharf to the village, he was observed by two very devout old ladies who had known him in his infancy, and who knew and pitied his uncared-for spiritual



destitution. They agreed together to pray in secret for his conversion, several times a day, during his stay in port. And to this was added the silent uplifting of the heart to God, as they saw him pass their humble dwelling. A week wore away, and he was expected soon to leave. The prayers of these pious women for the young man had begotten in their own hearts a deeper interest for his salvation. They felt that they must act as well as pray; and they invited him in, and introduced a conversation concerning his spiritual welfare. He was greatly moved, and they pressed him to come to the prayer meeting that evening, which he promised to do. The good women spent the afternoon of that day in wrestling prayer, and came to the meeting in the evening strong in faith that they should receive an answer. M— was there, true to his engagement, and his deep conviction was soon apparent to the little company of God's people. He was invited to bow with them before God and implore pardoning favor. The prayer of faith prevailed, and his soul was set at liberty. He was soon upon the wide ocean, but with what different feelings! The world seemed changed to the orphan wanderer. Life had new and inspiring attractions, and the future was full of promise. And we may well imagine the joy of those obscure but faithful mothers in Israel. Under God they had saved a soul from death. Their own faith, and love, and comfort had been increased. On his return, after a few months, Mr. M— united with the church, and for nearly 40 years has been an earnest Christian, and the instrument, doubtless, of saving many souls from death. The mothers in Christ who labored for his salvation have long since fallen asleep, but their record is on high.

ONE OF THE REMARKABLE TRAITS OF JOSEPH'S CHARACTER.

"And Joseph answered Pharaoh, saying, It is not me; God shall give Pharaoh an answer of peace."—*Gen. xli. 16.*

JOSEPH'S character was as remarkable as his history. His frankness in declaring his dreams; his unsuspecting simplicity when he bore his father's message to his brethren at Dothan; his fidelity to his masters and to virtue; his various wisdom as a governor; his love for his brethren in spite of their cruelty; but especially his love for his father,—only equalled by his father's love for him,—are each traits worthy of special study. But there is one intimated in this his first interview with Pharaoh, which is fully brought out in other portions of his history, more important than any other. We refer to his recognition of God in all things. He let no circumstance pass, whether important or trivial, without bringing to view the one infinite God whom he and his fathers worshipped. He held Jehovah up before the idolatrous Pharaoh and his court, as the God over all. He guards the king against any undue

estimate of the captive Hebrew. A worldly policy would have suggested the improvement of the present rare occasion to secure the royal favor, and his own consequent aggrandizement; and such a policy would have led him to keep out of sight the claims of the supreme God, lest he offend the king's religious notions. But Joseph does not temporize, but makes his own religious faith of the first importance. He startles Pharaoh at the outset with the declaration that *the Lord* is the only interpreter of dreams, that he alone could give the king an answer of peace; and the announcement made its impression, for Pharaoh echoes it in his reply,—"*Forasmuch as God has shown thee all this,*" "*I only on the throne will be greater than thou.*" What policy would have failed probably to obtain, integrity to God secured, namely, riches and honor.

Joseph's faith in an ever-present and all-overruling God, is constantly apparent in his history. When solicited to sin he exclaims, "*How can I do this great wickedness and sin against God?*" When called upon by the imprisoned courtiers to interpret their dreams, he says, "*Do not interpretations belong to God?*" To Pharaoh he declares, "*God has showed Pharaoh what he is about to do;*" "*The thing is established by God;*" "*God will shortly bring it to pass.*" To his brethren, in after years, when guilt was filling them with fear, he delicately and consolingly exhorts them, saying, "*Be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life;*" "*It was not you that sold me hither, but God.*" In his message to his father he says, "*God has made me lord of all Egypt.*" And Joseph dies in this faith of God's overruling providence, for he tells his brethren, when giving charge concerning his bones, that "*God will surely visit you, and bring you out of this land.*"

This doctrine of God in all our affairs is reaffirmed and expounded in the New Testament. "*The very hairs of your head are all numbered.*" "*Take no thought saying, What shall we eat, or what shall we drink; or wherewithal shall we be clothed;*" "*For your heavenly Father knoweth that ye have need of all these things.*" James in his epistle sharply reproves those who do not recognize God in all their avocations. "*Ye ought to say, if the Lord will, we shall live and do this or that.*" The faith of Joseph, living under a dark dispensation, and in the midst of heathen, reproves many of even the disciples of Christ. There is too much of leaning to a worldly philosophy in reference to God's providence. We allow it in what we term great matters, but practically deny it in the detail of our affairs. We do not say as Joseph did, "*God sent me.*" We do not allow that God directs my steps and leads my ways. "*He maketh me to lie down in green pastures.*" "*He leadeth me in paths of righteousness.*" May God give to the church more of Joseph's perception of God in all things.



## WELLS IN THE DESERT.

"Whosoever drinketh of the water that I shall give him shall never thirst."—John iv. 14.

AFRIC'S burning desert lands  
Sometimes to the travellers show  
Wells and palms amid the sands,  
Which but mock the sufferer's woe.

Visions are they fair to see,  
'Mid the scorching heat of day;  
Visions only, for they flee,  
And, approaching, pass away.

But our Lord deep wells hath made  
In life's weary desert road,  
Where our thirst may be allayed  
With salvation from our God.

These no mirage are, nor dream,  
Which, on coming nearer, fade,  
But, the fairer do they seem  
When we reach the palm-tree's shade.

Thither, pilgrim, turn thine eye,  
Thirsting, dying with thy pain,—  
Drink, and thou shalt never die,—  
Drink, and never thirst again.

FAULKNER.

## THE DEMONIAK OF GADARA.

(See Mark v. 1-20.)

MATTHEW speaks of *two* demoniacs. Mark mentions only one, selecting the more prominent one as illustrating strikingly the power of Christ. There are several very instructive facts in this miracle. First, *the desperate character of the possessed was remarkable.* He was exceeding fierce. No man could tame or control him. He was an enemy to himself and all others, cutting his own flesh and attacking innocent travellers, so that no man might pass where he was. He loved the dreary abode of the tombs, as the most congenial with his unhappy spirit. How impressively this demoniac symbolizes the case of the desperate sinner. Without the irresponsible madness of the demoniac, he is yet mad. He is an enemy to himself, and all with whom he is connected. His repeated sins are so many thrusts at his own peace. His crimes have a pestilential breath to injure all who chance to be where he is. No human power can tame him, neither can he control himself. He loves the places of moral darkness,—the very tombs of virtue and happiness. Second, *the perfect control which Christ possessed over this extreme case of fiendish possession, is full of encouragement to all who trust his power to save.* The greater power implies the less. If the fierce devil can be cast out, whose name was legion, because, perhaps, he had at his control legions of evil spirits, or had the power in himself of legions, then the ordinary devil can be ejected. The greatest sinner needs only the *word* of Christ to become a saint, and to sit at his feet, clothed, and in his right mind. How much more may

the less deeply depraved, but no less dependent, hear his voice and live. The evil spirit of the man had an instinctive dread of Christ. He trembled at his voice, (for Christ *had* said, come out of him,) and adjured him by God not to torment him. As it is only by the word of Christ that our evil nature is renewed, so it is only as we act as Christ's agents, he working in us, we can benefit others. Sin which is of the devil yields only as it hears the voice of its conqueror speaking through us. Third, *how diverse the influence of this miracle upon those who merely saw its outward effects, and those who felt its power.* The purified man desired to be with Christ. The worldly Gadarenes, who only speculated on its pecuniary consequences, besought him to leave their country. A saved man was nothing. Their loss of the swine was everything. The one went home to extol the goodness and power of Christ, and the others to complain that they had suffered loss at his hands. And so it ever is. To those who receive him, Christ is a savor of life, and to those who receive him not, a savor of death. The one will hail his coming at the last great day with a joyous shout, and the others in despair will cry for rocks and mountains to hide them from his face.

## EDITOR'S DRAWER.

LETTERS FROM REV. J. HARTWELL.

*Sing-Sing Camp-meeting.*

IN love-feast, a captain of a sloop, *eighty-four* years old, said that he joined the church in 1799; and that twenty years afterwards, the Lord sanctified his soul, and saved him from inbred sin. The venerable Rev. Marvin Richardson arose and said that he was glad to hear such a testimony,—that it was the old-fashioned testimony of other years.

Rev. Adam Miller, of Iowa, said that he was awakened in Ohio,—went forward for prayers,—did not know what to do,—thought that he would do as he should see others do. Just at this moment a pious woman shouted aloud and clapped her hands; so he shouted glory, hallelujah, and clapped his hands. One asked him if he had found peace with God. "O no," said he, "I am as miserable as I can be." He was then told to pray the Lord, for Jesus' sake, to forgive his sins. He soon found pardon, and I think became the first of our noble band of German ministers.

"Pastor Hedstrom," our Bethel missionary to the Scandinavians, said that when a gay young man, a clerk in a store in New York, a woman came in with a "coal-scuttle bonnet on,"—was dressed very plainly and neatly, and spoke so pleasantly, that he became curious to know who she was, and upon inquiry, was told that she was a *Methodist*, and worshipped on such a street. He



had not been long in the country, and thought that he might learn something new by attending a Methodist meeting. He went, and was awakened and converted. And here was the beginning of what is now known as our "Scandinavian Work." It dates back to the neat, plain dress and pleasant manners of the pious woman in the store.

After his conversion he went to Sweden, and scattered the seeds of an earnest and spiritual Christianity, and many were converted. But he said that he would not have gone, had not God first sanctified his soul,—said that previously to this he was tempted to regard it as folly to go back, and spend so much time and money. But when he sought holiness, he gave his time and property to the Lord too, and then he could see it to be his duty to spend the time and money necessary to go to Sweden. This shows the relation of our Scandinavian work with the subject of holiness, as a matter of experience. Many others, among the noblest enterprises of the church, had the same origin. Our Five-Points Mission at home, and also our mission in China, might be named as instances. The record of Mrs. Phoebe Palmer, as connected with these, is on high. The former was repeatedly suggested by her for four years before it was undertaken; and her donation, offered upon the condition of commencing the one in China, prompted that also.

Some would seem to think that the earnest promoters of the work of holiness do but little more than to talk constantly on that subject; whereas the history of some of them can never be written, for the alone reason that their labors of love have been more numerous and varied than any person on earth can describe. Such persons we have in our own church at the present time. About one hundred years hence they will be appreciated. Their zeal even now provokes many to love and good works,—if generally imitated, would set the nations in a blaze. Shall we encourage them? or oppose them now, "and garnish their sepulchres" hereafter? Our children will do them justice. May we not give them occasion to be ashamed of us.

J. H.

#### *Revival of Holiness in New York.*

In 2d Street Church many are seeking the way of holiness. In a single meeting there, on Sabbath evening, more than twenty, while seeking, received a powerful baptism of the Spirit, and doubtless came into this state of grace. Rev. W. F. Collins is their pastor, and will help these persons, and encourage the work generally. In our church on Walker Street, Brookline, some have sought and found deliverance from inbred sin, within the last week; also a considerable number in the Tuesday P. M. meeting at Dr. Palmer's. At this meeting, yesterday, all the available room was occupied, and some were compelled to leave, not having been able to find a place. Ministers of other denominations in this city have recently experienced entire sanctification, with power,

and are now proclaiming it with all their soul. I never saw this work take so strong a hold upon so many persons in New York as within the last ten days. You would be astonished to see what God is doing in this respect for other churches. It now seems that the doctrine of holiness will soon become the common sentiment of all the evangelical branches of the general church of God.

J. H.

#### *Influence of the Guide.*

In the Tuesday meeting, a lady of another denomination spoke as follows: "I had been a member of the church for some time, but scarcely knew whether I was a Christian or not. But recently I was invited to attend a meeting in the Bedford Street M. E. Church, for the promotion of holiness. I thought that those who professed any such state of grace were the greatest Pharisees in the world. But a copy of the Guide was put into my hands, and before I had read it half through I was convinced that this state of grace was attainable. I felt the need of it, and sought it with all my heart, and was soon made a partaker of the deep peace and abiding rest which this grace imparts. Before this I had never spoken in meeting, and did not expect ever to do so,—nor could I have done it but in the strength and power which full salvation supplies." What a blessing was personal effort, and the influence of the Guide, made to this soul.

J. H.

#### *Your Local Agents.*

You may recollect that I said in the beginning that I consented to work for the Guide, in part, as a means of grace to my own soul. I have not been disappointed. I have derived special benefit from a source that I did not think of at first,—I mean the society of your local agents. I have generally found them to be persons of enlightened and thorough piety,—active in promoting the cause of holiness, and every enterprise of the church. Some of them are struggling against discouragements and trying circumstances,—which all the more betoken the depths and earnestness of their devotion and love. It would be gratifying could I believe that they were as much encouraged by my call as I was benefited by the spirit which they breathe. They are true friends of the Guide, and look with longing for its monthly visits, as do also its readers generally. You have excellent agents in Newark, N. J.; and a few others, of kindred spirit there, constitute a class of Christians, in whose society one cannot be without profit. I trust that their sphere of usefulness will soon be enlarged.

J. H.

The criticism of S. S. on the selected article in September Guide, is in a measure deserved. We approve of the spirit which prompted it. We understood the article, however, to refer to holiness in the general sense, and to apply, therefore, to un-renewed professors. It should, however, have been more carefully worded.



## CHILDREN'S CORNER.

## THE BIRD AND THE SNAKE.

I ONCE heard a story about a man who was travelling on horseback. As he passed along he saw a bird acting very strangely; so he stopped to watch it. The little thing seemed very much frightened; its wings fluttered, and it kept flying into a tree with leaves in its mouth. He dismounted, and going to the tree he found that the bird had a nest of young ones in the branches, and that with all the speed with which it was capable it was placing the leaves around the nest. The young birds opened their mouths for something to eat, but the mother did not give them anything; she only placed the leaves around them. The traveller wondered why she should do this, but he soon saw the reason. The mother was sitting on a distant tree, showing signs of terror, and the traveller saw a snake crawling up the tree towards the bird's nest. Slowly, slowly it comes up. See, its mouth is close to them. It will devour them! But no; it touches the leaves which the mother has placed around the nest, and immediately it drops to the earth. It crawls up again, but again it drops as soon as it touches the leaves. They are poison to it, and the little ones are safe.

These leaves are to those little birds what the leaves of the Bible will be to you. Many of you had them placed around you by loving mothers, when you were very young. Oh, see that nothing blows them away. Let them ever be around your hearts. If you have not yet had them placed there, place them there yourselves. Then the serpents of sin may come near you, but they cannot bear the touch of these precious leaves. Though they are life to you, they are poison to these your enemies. With prayer for your sword, with the Bible for your charm, you may pass through a world full of these serpents, unstung and unharmed.

## ABOUT MYSELF.

My hands,—how nicely they are made  
To hold, and touch, and do!  
I'll try to learn some honest trade,  
That will be useful too.

My eyes,—how fit they are to read,  
And mind my work, and look!  
I ought to think of that, indeed,  
And use them at my book.

My tongue,—'twas surely never meant  
To quarrel or to swear!  
To speak the truth my tongue was lent,  
And to be used in prayer.

My mind,—for what can it be given?  
For thinking, to be sure!  
That I might think of God and heaven,  
And learn my faults to cure.

My heart,—and all the fear and love  
That in my bosom dwell:  
My love was made for heaven above,  
My fear, to fly from hell.

## THE TRUTH.

"THE worth of truth no tongue can tell,  
'Twill do to buy, but not to sell;  
A large estate that soul hath got,  
Who buys the truth, and sells it not.

"Truth, like a diamond, shines most fair,  
More worth than pearls or rubies are,  
More rich than gold or silver coin;  
O may it always in us shine!

"O happy they, who, in their youth,  
Are brought to know and love the truth;  
For none but those whom truth makes free,  
Can e'er enjoy true liberty."

## BOOK NOTICES.

Mr. Hoyt, No. 9 Cornhill, Boston, has placed upon our table five beautifully "got up" and attractively written volumes, for the young people.

PIETY AND PRIDE, by E. L. Lewellyn, shows the power of religion in exalting the lowly, and rendering truly humble the rich and proud. If all children should learn truly to love God as did "Katy," then, though they might not be so exalted in this world as she was, they would surely sit at God's right hand in heaven.

THE FLOUNCED ROBE, AND WHAT IT COST, by Harriet B. M'Keever, exhibits the folly and wickedness of extravagance in dress. We fear that there are many like "Augusta" who have plunged themselves and their parents into deep sorrow, to gratify a desire to be clothed in fine apparel, who do not like her see their error in time to save their souls from eternal condemnation.

BLIND ETHAN is a small volume containing a simple story of a blind man, into whose interior mind the light of divine grace came, and changed a murmuring spirit into one of perpetual gladness and sunshine.

OUR FATHER'S HOUSE is a narrative of a little girl who became savingly interested in a home in heaven, to which God took her joyful spirit.

LITTLE JERRY, is a story of a little wayward boy who tried to be good by the strength of his own resolutions, but, of course, continually failed. At last he found the better and only true way. He came to Christ and received a new heart. It teaches the great truth that religion only can make us truly good.



[Original.]

## LETTER TO AN ANTINOMIAN FRIEND.—No. 6.

BY A. P. J.

DEAR M.—You ask, if our sufferings can save us,—since it is after “we have suffered in the flesh that we cease from sin?” The question here involved is not of salvation, but of the things that accompany salvation. When will you learn to distinguish between pardon for sin, and purging from sin? Our only title to salvation is the work of the cross, which was done for us, and by which grace was procured and offered to us freely, without any work or merit of our own. But must there not be fitness as well as title? Justification is our title, and sanctification our fitness. While you continually return to the first principles of grace as if there were nothing further to be done, you will not advance one step either in progress or in peace. I do not urge you to do anything to procure salvation, but to procure the blessings that accompany it. Diligence is as necessary for spiritual increase as for worldly thrift. And it is not diligence in Christian duties alone, but in wrestling to put out sin, and afterwards to keep it out. The sanctified believer strives, as well as the unsanctified. But how different the strife! The one has a subdued, the other an unsubdued enemy to contend with. The one has put his enemy out, and barred the door against him; he watches, and strengthens his position to keep him out. The other is still in strong conflict to put him out. Peace is the state of the one,—agitation of the other. You are still in the state of agitation; and you never will come out of it while you refuse to use the appointed means. You say that you are complete in Christ. Your title is complete, but you are not. Paul addresses certain believers as “complete in Christ.” But they had the “peace that passeth understanding,” and “the joy that no man could

take from them,”—not even when they despoiled them of their worldly possessions, and subjected them to almost every conceivable form of suffering. They are also mentioned as holy, as coming behind in no grace, and many other marks of high Christian attainment. They were as willing to suffer as to do the will of God, even unto death,—“not accepting deliverance, that they might obtain a better resurrection.” When you find these marks in your own experience, you may conclude that you are complete in your attainments too, as well as your title. If we have nothing to do with the work of justification, we have much to do with the work of preparation, that we may be made “meet to be partakers of the inheritance of the saints in light.” You will not confess to antinomianism; but you misapply the imputed righteousness of Christ as much as they do. An antinomian is nothing but the old man in nature claiming to be a new man in Christ upon false premises. He says the righteousness of Christ is imputed to him, therefore he can be saved without being delivered from sin; but how different from the Scriptures, which declare “that God sent his son Jesus to bless us by turning away every one from his sins.” The very name is but another term for salvation from sin. “Thou shalt call his name Jesus; for he shall save his people from their sins.” He (the antinomian) says, we cannot live a holy life in the flesh. But the word of God says that we “may serve him without fear, in holiness and righteousness before him, all the days of our lives.” And for this very purpose the “Day-spring from on high visited us,” to empower us by the gift of his Spirit, that the righteousness of the law might be fulfilled in us. Not to give us impunity to break it, or to furnish a substitute for holy living. Yet these men, confessedly sinners, claim to be servants of Christ. One single text will show them the invalidity of their claim. “Know ye



not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Then the apostle proceeds to address a people that were freed from sin, and had become the servants of righteousness. They were not imputed servants of an imputed righteousness, — they were real servants of an actual righteousness. They were not like the natural man that Paul speaks of, with the mind serving the law of God, but with the flesh serving the law of sin; which these poor creatures mistake for a description of the spiritual man; and finding themselves in that state of service to the law of sin in the flesh, no longer strive for the spiritual victory which Paul obtained, and thus ensnare their own souls. Their wilful persistence in this delusion is lamentable indeed, when they have not only to cut out two thirds of the Scriptures to maintain their inconsistent doctrines, but to ignore the experience of eminent Christians in all ages.

Judging from the effects of antinomianism, even where it finds a partial entrance, I believe it to be one of the most subtle and deadly snares that Satan ever set for believers. They will admit that we ought to perform all Christian duties, but speak as if it does not matter. They partially admit the necessity of Christian duties, yet ignore the work of personal preparation. "But that servant that knew his lord's will, and did it not, neither prepared himself, shall be beaten with many stripes." Here are two works, the doing his will, and preparing himself. He may ignore them both; but he cannot escape the stripes. If he concludes, because he has a good foundation in the work of Christ, that he can be excused from building on that foundation, he may be "saved, yet so as by fire," and suffer inconceivable loss.

This mistake arises from dividing the gospel, — taking the blood of Christ sepa-

rate from the spirit of Christ. They confess the work that was done for us, but ignore that that is to be done in us. But the real difficulty lies in an unsubdued will, and an unchanged nature. They don't want the mind of Christ. They are in a state of nature, and have no taste for spiritual things. "So they that are after the flesh do mind the things of the flesh." But Paul speaks of being freed from the law of sin by the law of the Spirit. And he was thus freed from the law of sin, and the weakness of the flesh, that the righteousness of the law might be fulfilled in him, by the law of the Spirit; not for him only, but in him. Yet they claim to be saved by the blood of the cross, irrespective of the Spirit's work within, which they impute to themselves also, and thus make it all an imputed work.

But the righteousness of Christ never was imputed to any natural man, neither the atonement of the cross. None but those who are born of the Spirit, and have new hearts, can ever see the kingdom of God. This includes a sanctification of the body as well as the spirit. The destruction of the body of sin is expressly mentioned. "Knowing this, that our old man is crucified, *that the body of sin might be destroyed*, that henceforth we should not serve sin." "Ye were the servants of sin, but ye have obeyed from the heart." "Being then made free from sin, ye became the servants of righteousness." "Ye are also become dead to the law, (the Mosaic law,) by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." "For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But as being made free from sin, and become servants to God, ye have your fruit unto holiness." (Rom. vi. 6, 16, 17, 18, 20, 23, and vii. 4, 5.)

There are several important truths contained in these passages. The manner in



which Paul was freed from the law of sin by the law of the Spirit, is plainly indicated. The Spirit was more powerful than the flesh, and thus subdued its power. Its tastes were subdued, its propensities and pleasures also, for the soul thus subdued minded the things of the Spirit. It was not a constrained minding of them, but a preference for them, evincing a change of nature. Thus the divine or spiritual strength was substituted for the weakness of the flesh. But this was not a work done without Paul's consent and co-operation. For he says, "I keep my body under, lest after that I have spoken to others, I myself should be a castaway." On account of the opposition of the flesh to the spirit, the work of sanctification is not wholly completed until the flesh is crucified. Therefore, "they that are Christ's have crucified the flesh." (Gal. v. 24.) If the body cannot be sanctified as well as the mind and spirit, Paul's prayers, in 1 Thes. v. 23, 24, are idle words; and we cannot come to this conclusion, for if they were not inspired they would not have been in the sacred record, — and being there they are there for our instruction and imitation. And to make it more sure, there is a promise that Paul's prayer, that "our whole mind, and spirit, and body should be wholly sanctified," should be granted. "Faithful is he that calleth you, who will also do it." Paul again prays that they might be filled with "all the fulness of God." (Ephes. iii. 19.) It is a wonderful prayer indeed. All the fulness of God seems to comprise a degree of strength and holiness almost beyond our comprehension. Yet that the prayer was made and recorded proves its attainableness. But in addition to this there is a promise from the Saviour's own lips that it shall be done. "For he that hungereth and thirsteth after righteousness shall be filled." It is to our hungering and thirsting it is promised. Almost every one knows what hunger and thirst are, and the suffering anxiety for food and

water under such circumstances. When we seek the spirit of sanctification with the same ardent desire, we will surely receive it. If men are not holy, it is because they do not want to be holy; for there is full provision made for it in the gospel. And almost every Christian has an inward consciousness that it is so; and that if he would take the Bible, and resolve to become a Bible Christian, — obeying even when it costs the flesh the plucking out of a right eye, or the excision of a right hand, — that it would inevitably lead to holiness. It is because "all things that pertain unto godliness are given us by his divine power," that we are responsible for giving all diligence in the use of them. In other words, he has given us a sufficiency of his divine power, by the Spirit, to do all that he commands us to do. And it is said that he has given us this, and all the promises, that "we might be partakers of the divine nature." And our diligence is to be unremitting in adding to what we have, — that is, in using the grace we have to get more grace with. "That we might be partakers of the divine nature." The antinomian takes the divine atonement without the divine nature; but he builds his hope upon a foundation of sand.

One more word upon the benefits of affliction, and how suffering makes us cease from sin. I do not mean the grosser sins, for every soul that has the smallest particle of grace is freed from these; but small faults, the least blemish that shades our purity. For God will not allow the slightest blemish in the soul that he designs to purify. He will deal with us, then, for the smallest fault more severely than for much larger ones in the beginning, being farther advanced, and more responsible for a higher walk and work.

DUTY is the voice of God, and a man is neither worthy of a good home here or in heaven, that is not willing to be in peril for a good cause.



## PERFECT LOVE.

BY J. A. WOOD.

## SOME FRIENDLY SUGGESTIONS TO UNSANCTIFIED BELIEVERS.

I WISH to address a few words to that large class of Christians who love Jesus, and are trying to be faithful in his service; but who have never yet sought and obtained a pure heart, and are, consequently, subjects of inbred sin, and but partially saved. How I feel for the dear children of God who are taking a zigzag course in the wilderness, subject to the workings and dangers of indwelling corruption, and do not take a direct course to Canaan, — "the land of rest from inbred sin."

Dear brother or sister, you want to be a decided Christian, and a useful member of the Church of God. You long to know more of God, to be crucified to the world, and to be filled with the perfect love of Jesus, don't you? Would anything please you as well as to secure a clear and precious witness that your heart is completely cleansed in the blood of Christ? Don't you "hunger and thirst after righteousness?" You often mourn over your darkness, your doubts, your want of love to Christ, the defects of your Christian character, the risings of inbred sin, and your deep conviction that you are not what you ought to be. Jesus says, "Blessed are they that mourn, for they shall be comforted." Are you one of the characters here described? You not only have mighty foes to your piety in the world about you; but you are conscious of deep-rooted inward evils and deformity in your own heart unfriendly to godliness. Perhaps these bosom foes have troubled you more than all your foes from without. They have struggled for the ascendancy. They have marred your peace. They have obscured your spiritual vision. They have militated against the evidence of your justification. They have been the instrument of sore temptation. They have marred your Christian character. They

have interrupted your communion with God. They have crippled your efforts to do good. They have invariably sided with Satan. They have occupied a place in your heart which should have been possessed by the Holy Spirit. They have been the greatest obstacles to your growth in grace, and have rendered your service to God but partial.

Now, my dear brother or sister, these things ought not so to be. Help has been laid upon one who is mighty, and who "is able to save them to the uttermost, who come unto the Father by him." You need, you ought to have, and you may have, a clean heart. Your interests, your usefulness, your happiness, and your safety all demand it. God has made abundant provision for you, and you cannot neglect to seek full redemption with impunity. You cannot retain your justified state without pressing after full conformity to all the will of God.

The most exalted privilege a mortal can ever possess, is to be dead to sin, filled with Christ, and all like God. A holy life is the happiest life, the easiest life, and the safest life you can live. It is the right and safe way to live. Can't I persuade you to seek the cleansing blood of Jesus? You love the Saviour, and often grieve that you love him no more. Can't you be persuaded to give him your whole heart, and let him make it, in the fullest sense, "a temple of the Holy Ghost," all sacred to divine service?

If a little of his presence and love is so sweet and precious, who can fully describe the intense blessedness in being thrilled and filled with the fulness of his blessing? Glory be to God, *never, never*, shall I forget the glad hour when the perfect love of Jesus first flowed through and through this poor heart of mine! Hallelujah to God, the sweetness of that hour can never be described! But what I received then was only a drop in the bucket, compared to what it has pleased Jesus to impart since. The divine fragrance, un-



parted to my soul when Jesus took it and cleansed it and filled it with holy love, I have never lost for one hour, and trust and pray I never shall. I make a record of this to the glory of God. Glory, honor, and eternal praise be to the God of love, forever and ever! His own arm hath brought salvation to my feeble, helpless soul. I do love the Lord my God with all my heart, and soul, and strength. I am nothing, and Jesus is my all. Sweet portion! Oh the blessedness of this inward kingdom! Oh the depth of solid peace my soul has felt! It is

"A sacred awe which dares not move;  
And all the silent heaven of love!"

Reader, I am under infinite obligations of love and praise to God, and you will allow me to speak a little of his kind dealings to my soul. The deep and solid communion my soul has had with God since Jesus wholly cleansed and filled it, has been "*unspeakable and full of glory!*" To know that God is mine: to feel that he dwelleth in my heart, ruleth my will, my affections, my tempers, my desires: to know he loveth me ten thousand times better than I love Him! Oh what solid bliss is this!

"My Jesus to know, and feel his blood flow,  
'Tis life everlasting, 'tis heaven below."

Dear reader, how I wish I could tell you all about the full and perfect love of Jesus. But oh! it can never be told! Won't you seek it? Won't you begin now? Can't you be persuaded to settle the matter at once, that you will seek for purity, and never yield the struggle until you obtain the glorious victory? It may cost you a severe struggle, but victory is yours if you only persevere. When you have once become fully decided and settled that you will never cease *consecrating, praying, and believing* until you have obtained the blessing, you have surmounted your greatest difficulty, and it will not be long before the streams of pure love will flow through the depths of your soul.

Seek it, my brother or sister, at all har-

ards, and look for no rest until your soul is made free through the blood of Jesus. When once you have tasted the blessedness of purity, you will never be able to be sufficiently thankful that you were induced to seek it. If you don't seek it, the time is not distant when you will never be able to forgive yourself for not seeking it.—*North. Christian Advocate.*

[Original.]

## LIVING WATERS.

BY C. W.

"Therefore with joy shall ye draw water out of the wells of salvation."—*Isaiah* xii. 3.

"And a man shall be as a hiding-place from the wind," &c.—*Isaiah* xxxii. 2.

I WAS an alien from my Father's house,  
A wayward, rebel child, whom neither love,  
Nor promises, nor chastenings, nor all  
The arts persuasive of a Father's love,  
Could move or soften. My rebellious heart  
Disdained the humble yoke my Saviour bore,  
Nor could aught lure me to the parent fold.  
A wanderer thus I strayed, far, far away,—  
Far out upon the dry and barren wild  
Of earthborn hopes and vain ambitious schemes,  
Dying with thirst; and yet I wandered on,  
O'er wastes and deserts, on, and onward still,  
If haply in some verdant spot, one drop,  
One cooling draught, I might obtain t' allay  
My burning thirst. And yet I heard his voice,  
My Father's voice, calling in loving tones  
For my return; but still my stubborn heart,  
Though weary, faint, and almost broken, refused  
T' obey that Father's call, and wandered on,  
And on, o'er hill, and dale, and burning sand.  
How vain my toils! The well so long my hope  
Was bitter to my taste; and yet again  
With weaker, feebler step I struggled on,—  
Ah me! in search of what?—a shadow vain!  
The spectre-fount which so beguiled me on,  
But mocked my spirit's burning thirst. Oh, now  
In want and misery, I sighed at last  
For one sweet drop from out the living fount  
That issued from the Rock once cleft for me.  
And as I knelt in deep contrition there,  
My Father's loving tones, unheeded long,  
Fell sweetly on my now attentive ear:  
"Come hungering, thirsting soul, come buy and  
drink;  
Yea, come and *freely* drink from the deep fount  
Of everlasting life; no price I ask;  
'Tis freely thine; but cease thy wanderings  
And follow me, and I'll conduct thee home."  
With gratitude I hastened to his side,  
And, as supported by his loving arms,  
I drank the cup of pardon, peace and life  
Extended by his mercy infinite,



I wept for joy, and cried with one of old:  
 "Oh, praise the Lord, and call upon his name;  
 Declare his wondrous works in all the earth!  
 His wrath no longer burns, but comfort, yea,  
 And joy, and life, are mine forevermore."  
 Poor wanderer o'er the barren wild of sin,  
 Fatigued, athirst, unsheltered from the blast  
 Of the sin-demon's deadly, poisonous breath,  
 Would I had power to tell of half the joys  
 That cluster round my home, 'neath that great  
 "Rock,"

For weary travellers in the desert placed!  
 Here's shelter from the Simoon's fearful power;  
 Here's manna to the hungering soul, and here,—  
 (Oh, wondrous love!) yes, here's the living stream,  
 The long-sought fount of life, salvation's well,  
 Where, drinking deep, thy soul shall never thirst,  
 Nor hunger for the joys that worldlings crave;  
 But ever to this deep unfathomed fount,  
 By millions sought, and yet unfathomed still,  
 Shall come and find its cravings all supplied;  
 Shall come, and drink, and live forevermore.

[Original.]

### AIM HIGH.

BY EDITH.

"Lord, I believe a rest remains,  
 To all thy people known,  
 A rest where pure enjoyment reigns,  
 And thou art loved alone."

THAT the doctrine of Christian perfection is clearly taught in the word of God, we are fully persuaded. Though some deny this doctrine, yet all evangelical bodies of Christians admit that the injunction contained in the above caption, namely, "aim high," sets forth the privilege and duty of the believer.

It is an indisputable fact, that if the Christian is not ever aiming at a higher state of grace, he is retrograding, — that there is no possibility of standing still in religion.

The command, "Be holy," stands forth as in living characters in the sacred page. And we believe that that holiness is attainable by faith in God; that he can sanctify in a moment of time.

Our object, however, is not now so much to endeavor to prove that this blessing is attainable by faith, as to exhort those who are already convinced to pass into its enjoyment.

Now, my beloved reader, we presume that you are a Christian,—that once with sweet assurance you could sing,—

"My God is reconciled,  
 His pardoning voice I hear,  
 He owns me for his child,  
 I can no longer fear;  
 With confidence I now draw nigh,  
 And Father, Abba, Father, cry!"

But are you thus happy to-day? Examine your heart and see if it do not answer in the negative. Does not your experience in the class-room prove that you have forgotten the exhortation, "Go on unto perfection?" Cannot your leader and classmates testify that for years you have been complaining of your coldness and deadness in religion? — desiring and even determining to seek a deeper work of grace? Has not your language been, "Oh, that I were as in years past."

"What peaceful hours I then enjoyed,  
 How sweet their memory still;  
 But now I find an aching void,  
 The world can never fill."

And you will feel that "aching void" till you go as at first to Jesus. The world has no charm for you, for it is not possible for a soul that was once happy in the love of God to derive pleasure even in a small degree from the world. Now you know that you are not happy; then why not come at once to Jesus, — why live any longer beneath your privilege? Just now determine to appropriate the blessings purchased for you by the death of the Son of God. Moreover, it is not optional with you to seek or to refrain from seeking the blessing of perfect love. "Be ye, therefore, perfect, even as your Father which is in heaven is perfect," is the command of Him who spake as never man spake."

Go now to your closet —

"Approach, just now, the mercy-seat,  
 Where Jesus answers prayer;  
 There humbly fall before his feet,  
 For none can perish there."

If you present your petitions in the name of Jesus they will be answered, for



"The Father hears him pray,  
His dear anointed One ;  
He cannot turn away  
The presence of his Son."

Listen to the words of Jesus, "Verily, verily I say unto you, whatsoever ye shall ask the Father in my name, he will give it you." We repeat the admonition, "Go now to your closet," determining not to rest till you have the desire of your heart.

The enemy will doubtless suggest the impropriety of your doing so just now; that you cannot command time to-day for so great an undertaking; that there are various things that require your immediate attention; when these are attended to that there will be nothing to interrupt your communings with God. He will not, perhaps, offer any objection to your seeking this blessing, especially if you are quite determined to do so. This attempt would no doubt be fruitless. His object will be to persuade you to postpone the consecration till "a more convenient season." And there may be a degree of plausibility in the suggestion, as no doubt it would be difficult for you to leave your daily avocation or domestic duties for a season. But when will the time arrive when you will have naught to occupy your attention but your soul's salvation? Besides, it is not safe to delay; you may be suddenly called to render an "account of your stewardship." Death often marks for his prey those who least expect him. "In such an hour as ye think not, the Son of man cometh." Are you ready, if he comes for you to-day? Now don't parley a moment with the adversary; he is your greatest enemy; he is sly and cunning, at times transforming himself "into an angel of light," that he may catch you in his meshes.

Delay not, my brother; delay not, my sister, in a matter of so much moment; your eternal interests are deeply interested in this important matter.

"Sit down, count the cost," remember that there must be a full, free, uncondi-

tional surrender of time, talents, substance, and reputation. You must be willing to have your "name cast out as evil for the Son of man's sake." The Saviour says, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Promise that you will follow him, though it be to prison and to death. Say with the poet—

"Close by thy side still may I keep,  
Howe'er life's various currents flow ;  
With steadfast eye mark every step,  
And follow thee where'er thou go."

If you have made a full consecration, pray earnestly, and God will "hear the voice of your supplications." Let your inmost soul cry out—

"Now, O my Joshua, bring me in !  
Cast out thy foes; the inbred sin,  
The carnal mind, remove;  
The purchase of thy death divide !  
And oh! with all the sanctified  
Give me a lot of love !"

Now, my beloved Christian friend, look to God for a present blessing; he waits to "save you just now." "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."

"Faith, mighty faith, the promise sees,  
And looks to that alone,  
Laughs at impossibilities,  
And cries, 'It shall be done.'"

London, C. W., September, 1860.

**A PORTION FOR GOD.** Many Christians may learn at least one lesson from the heathen. The Hindoos, when gathering in their harvest, before it is removed from the threshing-floor, take out a liberal portion for their god. However poor they may be, however much in debt, they take out, first of all, their idol's share. They are systematic in this. How many Christians there are who give God his share last! How many there are who never give God a share!

"An honorable esteem of the ministers of religion tends much to the success of their labors. When we are convinced that they are faithful, we shall profit more by their ministerial services." — Henry.



[Original.]

## EXPERIENCE.

BY M. A. FLINT.

DEAR BROTHER DEGEN: Will you permit me to give to the world, through the Guide, a little of my own experience, and speak to the glory of God, of his power to save, even to the uttermost? I was converted to God in the winter of 1847. Then I realized that quiet which pervades every justified soul; but I had not been long in the way, before I saw that the doctrine of holiness and full salvation was the doctrine of the Bible, and that it was my duty to seek the blessing of a clean heart, — to be free from every sin, — from the remains of the carnal mind, such as pride, unbelief, selfishness, and the fear of man. I felt that I must rise above all these and other perplexities of life, knowing, whilst trammelled by them, I could not fully please my God. Oh, how oft I felt it was worse than death, my God to love, and not my God alone. So strong were my convictions of duty, and of God's requirements, I felt he required my whole heart, my whole life's service, and that I ought to be holy in heart and life, — to present myself a living sacrifice to God. I felt a shrinking from professing it, and taking upon myself the responsibilities of such a life, which I felt would be misery, knowing that God giveth no man a light to put under a bushel. But praised be the name of the Lord for all his goodness and mercies and long-sufferings to me. He continued to bear with me, and did not take his Holy Spirit from me. I was constantly depressed in spirit, having but little access to the throne of grace. I had but little confidence to approach God in prayer, knowing I was keeping back part of the price, and refusing to obey the command, "Be ye holy, for I the Lord your God am holy." In this miserable condition I lived, sometimes hoping, then again doubting and desponding, until in January, 1859, I resolved, in the strength of

God, that I would live no longer at this poor, dying rate. Indeed, I could not, for my feelings became so intense that I felt I was sinking, and that God was striving with me for the last time. Oh, how I despised myself! I felt I was so sinful, so stupid. I longed to get away from self, and break those chains I had hugged so long, that bound me to my sins. I saw such beauty in God and his promises, that I longed to claim them all my own, and to be free. I sought this freedom for days, with tears, and I consecrated myself to God, as best I knew. I saw that I could make myself no better, that tears could not atone, though I could but weep for follies past, and in the depth of humility prostrate myself at my Saviour's feet, and give up all. One day, after returning home from a prayer meeting, weighed down with a sense of sinfulness, I entered my room, and said to myself, See, oh my soul, what God requires of thee! Holiness! There and then, I resolved to be wholly the Lord's. I felt that I was worse than nothing. Glory to his holy name, he then began to give me strength to trust in him, and commit my all into his hands; but I did not realize at the time that I was really trusting. Several days passed on. I felt that I had given myself, and all that I possessed in this world, and all that I ever expected to have, into the hands of God, — reputation and all was upon the altar; and though I knew I had laid my all upon the altar, yet I was in perfect darkness of mind for a while; but God gave me strength to hold on and believe he would accept. I finally believed he did accept. The devil told me that my confidence was perfect presumption, — that I had not received the witness that the work was done. I said I believed, because I knew that I was honest before God, and that I could never make the consecration more perfect than I had done, because it was made honestly, and I felt that if I came honestly to God, he would not turn me empty away. Here I hung



suspended, as it were, by a slender cord. I was almost overcome, at times, by the enemy; but there was just strength enough given me to continue trusting until my feet were firmly planted upon the Rock of Ages. I found myself continually saying, "Yes, I am thine, entirely thine. Thou art my strength and my Redeemer from all sin." Jesus seemed so precious to my soul that I then knew I loved him with all my heart. Oh, how I loved all things that God had made! I felt that peace and rest I had never known before. I then realized that I was trusting, and felt that I had received the blessing I had sought. I felt perfectly willing to do anything God required me to do; to be anything or nothing for his sake. I felt willing to suffer as well as to do his will, — ready to have my name cast out as *evil*. I could bear all things, — feeling the *assurance* that God would ever be on my side, and that was sufficient for me. I well knew that I should meet with much opposition, but I faltered not, knowing that God had promised to be my strength, feeling assured that God had really undertaken my cause, and it gave me strength. Oh, if God is for us, who can be against us? Here I rested on the *immutability* of God's word. The enemy oftentimes assailed me, and said that I was deceiving myself, — that I had not received that powerful manifestation that others had received, of whom I had often read. Though I knew I had not, yet I knew that God, my Father, would not deceive his child, and that I could not dishonor him by distrusting him or his promises. Since that time, my peace has continually flowed like a river. Glory be to God in the highest! He has given me the victory over self and over all of my former besetments, and over the world and the *devil*, — oh, praised be his holy name! I do continually realize that I am kept and sustained by the power of his grace. I do feel like speaking to the world of his power to save from

every sin. Oh, how blessed are they that have received an unction from the Holy One! It is no longer a cross to speak for God, but a perfect delight to do his will; his commandments are no longer grievous. The Psalmist has well said, "Oh, how love I thy law, O God!" My soul is ever humbled before him, realizing that all this love, all these blessings are unmerited; precious gifts from a loving Father's hand. Glory to God! I now feel that my title is clear to that *inheritance above*; and, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

Permit me here to speak of one great difficulty, with many, in obtaining this great blessing, namely, in seeking after a sign. Many seem to get a way fixed in their own minds, in which they wish to receive the witness. They become fully determined that they will not believe that God does accept the sacrifice, and that they have the desired blessing, until they have all the *manifestations* of a sanctified soul.

My brother, my sister, God has not said *receive* and *believe*, but believe and receive, — believing comes first, then receiving, then feeling; and farther he has said, "Believe that ye have the things ye ask for, and ye shall have them." The consecration must be made, all the tithes and offerings brought to the storehouse, then leave them there, and not go back to see if they are accepted, but begin from that time to reckon yourselves to be dead indeed unto the world and *sin*; and believe you are accepted. Then faith brings the blessing; the blood is applied, and we are free. We are not to trouble ourselves about the witness; we must be willing to receive it just as God sees fit to give. Should it please him to withhold it for a season, for a trial of the faith, hold on firm, without wavering, for in due season ye shall rejoice, for they that are born of



God shall have the witness in themselves; and they that follow him shall not walk in darkness, but shall have the light of life.

*Minnesota, September, 1860.*

[Original.]

**"THIS IS THE WILL OF GOD,  
EVEN YOUR SANCTIFICATION."**

BY MRS. M. W. RUSSELL.

THIS passage is capable of being rendered in two ways; nevertheless, the meaning of each is essentially the same. The general meaning is this: that God desires the sanctification of his people; that he is not only waiting to bestow the riches of his kingdom, but he wills that his people should be a "holy people, zealous of good works."

The other rendering has a still deeper and more significant meaning. "Your sanctification is the will of God." Here, sanctification, and the will of God, are synonymous terms; consequently, the believer that is sanctified can have no other will but that of God. He has no desire separate from him, and can say, at all times, and under all circumstances, "Thy will be done." But I fear that many who think they have attained to this state of grace, are not able to say, amid the fiery trials and temptations through which they are called to pass, "Thy will be done," forgetting that to be like our Saviour, we must be "made perfect through suffering."

Our Saviour, after praying for the sanctification of his disciples, says, in the verses that follow, "That they all may be one; as thou, Father, art in me, and I in thee, that they all may be one in us." "I in them, and thou in me, that they may be made perfect in one."

Consequently, those that are sanctified are one with Christ; what he wills, they desire; whatever trials they have, they patiently endure, for they have learned with Paul, "in whatsoever state they are, therewith to be content;" while they can say with Job, "Shall we receive good

at the hand of the Lord, and not evil?" remembering that "All things work together for good to them that love the Lord."

Reader, is your will lost in the will of God, and are you ready to obey the slightest impulse of the Spirit in Christian duties; or, in other words, are you ready to do and suffer his righteous will at all times, and in all places? If so, you are safe, for the promise is, "He will be our guide, even unto death." Psalm xlviii. 14.

There may be others who desire above all things to attain to this state of entire submission, but think it is impossible. Now, nothing is impossible with God. We must cease to look at ourselves, and look to Christ as an omnipotent Saviour, "able to save to the uttermost, all that come unto God through him." He has said, "I will work in you, to will and to do, of my good pleasure." If we find it hard to submit, he will make us willing, or, like the father who met the prodigal son "a great way off," he will finish the work for us. These are days that "try men's souls." The Spirit is searching the hearts of Christians, and calling them to a higher stand-point; they can no longer continue in that lukewarm state they have so many years maintained.

The cry is going forth, "He that is on the Lord's side, let him come unto me." Let him come out from the spirit of the world, and be separate, "that he may be a living apostle, known and read of all men." Then will that promise be fulfilled, "You shall not only do the things that I do, but greater things than these shall ye do, because I go unto my Father."

*Boston, Oct. 10, 1860.*

**JUSTIFICATION.** Hamilton finely remarks: "A justifying righteousness is not a privilege which you buy, but a present which you receive. It is not a result which you accomplish, nor a reward which you earn, but it is a gratuity which you accept."



[Original.]

## PENCILINGS BY THE WAYSIDE.

BY MRS. A. S. GAYLORD.

It was our privilege during the recent camp-meeting season to attend one at Pawling, N. Y. This ground, located on the Harlem Railroad, has for the last two or three years been occupied by those to whom it seemeth good to worship God in the tented grove,—the temple of his own building; and is the same on which a camp-meeting was held in the earlier days of Methodism, some fifty years since. This former meeting was alluded to by veterans of the cross, present at our recent Feast of Tabernacles, and the contrast so vividly portrayed between the circumstances of those times and those of to-day,—of the few who then worshipped God in the tented grove, and the multitudes at the present time, that shouts of victory and triumph and praise arose from Zion's hosts to Him who hath so abundantly blessed the church. But we forget, this article must not assume a character too general for the precious Guide. The feature of the meeting which interested us most, and of which we designed to speak more particularly, was the prominence given to the all-important doctrine of Christian holiness. The great blessing of justification was not ignored; far from it. Many sought and obtained pardon, and both ministers and laity were active in bringing penitents to the Cross; but we were distinctly taught that there was a higher state of grace, and the glorious experiences of this great blessing, related by those standing high in the ministerial ranks, served to deepen conviction and desire in the multitudes present. Oh! of how much service to the heart made sensible of its depravity, of the deep and choking roots of bitterness therein and crushed as a cart beneath its sheaves with a sense of its non-conformity to the will of God, crying from the depths of the soul, Where is the Strong Deliverer?—Oh that my

weary heart might find rest in Him!—to the weak and trembling soul just struggling into life, is the experience of those who have bathed in the all-cleansing fountain, who have exchanged the fearful state of sinning and repenting, of doubts and fears and darkness, with occasional glimpses from the Father's throne, for the glorious high and full assurance of faith, for the constant and abiding witness that the life is hid with Christ in God!

Tidings from the "Land of Beulah," from those who have reached and roamed over the "Happy Islands," come like good news from a far country to the soul all hungering and thirsting after God. Would that such confessions were more frequent; and is there not among those even who have drank of the deep things of God, too great a tendency to hide the light that is within them under a bushel? Do we not too often confine our testimonies to the select few, fearing that by the multitude they may not be appreciated, while in truth souls all about us are famishing for the knowledge which the simple testimony of the way the Lord leadeth the willing and obedient, the believing soul would impart. Of the many excellent sermons which we were permitted to hear at the camp-meeting of which we were speaking, one particularly pleased us. The subject was found in Romans, vi. 6. "Knowing this, that our old man is crucified with him, &c."—in which the adversary of our souls was personified as the Old Man, in the most original style. His rambles through the world as he goeth about on his fearful mission, seeking to destroy the souls of men, were so faithfully portrayed that all were led to feel his influence as one of terrible power; and many, shrinking from the thralldom into which he brings the soul, to cry out, "Who shall deliver me from the body of this death?" Then we were pointed to Jesus as the only Saviour. We were to crucify the old man through Christ-given strength. He, the ever-blessed Christ—



the Strong Deliverer — was fully able to destroy Satan's power over us; for "he should bruise the serpent's head." Then we were directed how to come to Christ by the simple way of faith; and to illustrate this, the man of God stood there before the listening multitudes, and told us how he was led, in view of his obligations to God, and his needs as a Christian minister, to seek for the destruction of this power in his own heart, for full and complete redemption in the blood of Christ; how the *blessed* Jesus met him, and how changed his feelings and purposes became in that hour. He spoke of the success God had given him in winning souls to Christ; of the power which this intimate communion with God gives the soul; of the blessedness of this higher state of grace, until the cry of "Glory to God" for the great salvation, came forth from many hearts. Verily, when men speak of what they *feel* and *know*, it is evidence not to be gainsaid.

In the afternoon of the same day, the subject of the discourse was Heb. vii. 25, in which the "uttermost salvation" was again faithfully presented and illustrated by personal experience, and the same dear brother (whose name is occasionally seen in the Guide) was heard to say in the tent, that since God had given him the unspeakable blessing of a clean heart, he had gone abroad telling the story of its blessedness in his own personal experience; and those who know his history will bear testimony that it is no strange thing for souls to be saved through his instrumentality. Thus the meeting progressed. Meetings at the altar and in the tent were seasons of great power. Several of the prominent lay brethren from New York were present, and rendered efficient service in these meetings. Circumstances were such on the last day of the feast that the meeting drew to a close at nearly midnight. These closing services were to us very impressive. In the solemn stillness of that hour, a procession was form-

ed nearly encircling the whole ground, and as they moved around, carrying lights and singing songs of victory, we were strongly reminded of the hundred and forty and four thousand, of the multitude which no man could number, who with white robes and palms in their hands cried with a loud voice saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb." May all who participate in those blessed scenes, and you with us, reader, be thus found on the great day.

[Original.]

### THE REMEMBERED HOUR.

[From my Journal, August, 1857.]

BY RUTH.

WHAT joy was mine, what solemn, mystic joy,  
When, in the stillness of my chamber, I  
A voice from heaven in plainest accents heard.  
"Daughter," it said, "thy sins are all forgiven."  
Sin,—it was *that* that like a mountain load  
For long, long years had crushed me to the earth.  
Sin,—it had been the dark and threatening cloud  
That loomed portentous over all my path;  
The spectre form that haunted every step,  
The fiend that bound me in his galling chains.  
Long had I struggled 'gainst the hated power;  
Long had I waged a soul-exhausting strife.  
As well a reed might battle with the storm.  
I long had sought, fond dreamer that I was,  
To quell the foe with weapons of my own.  
My strength I found but perfect weakness was;  
My righteousness was naught but filthy rags.  
Then in despair I lied me to the cross,  
Dear, precious cross, where Christ our Saviour  
died;  
There knelt me down, and in my heart I cried,  
"Oh, if to perish be my righteous doom,  
Here, here I'll perish." But amidst my cries,  
And tears, and groans, a heavenly form ap-  
peared;—  
Bleeding his side, and pierced his hands and feet.  
Methought he said, "For thee, thee too I died,"  
And my death-blood thy sins has washed away.  
Oh, then the waves of passionate sorrow calmed,  
Then peace indeed stole o'er my troubled soul.  
Then to my heart that tender Friend I took,  
Much wondering I so long had known him not.  
And unto him I consecrated there  
My time, my strength, my talents, and my all;  
And said that never powers of earth or hell  
Should separate me from the love of Christ.  
What joy was mine, what solemn, mystic joy,  
When, in the stillness of my chamber, I  
A voice from heaven, in sweetest accents heard.  
"Daughter," it said, "thy sins be all forgiven."



## THE WORK OF GOD IN THE SUNDAY SCHOOL.

We learn that God is at work in the Sunday schools in many places. We are glad to see the church awake to the conversion of the children. Let them be encouraged, yes, *constrained* to come to Christ, and then into the church. They are its hope. The following is a cheering example of what God is doing for them.

*New Haven, Conn., Sept. 10, 1860.*

DEAR BROTHER: As the object of the Guide is to promote the advancement of the cause of Christ, and to inform its readers of the progress of true religion, I thought it would not come amiss if I should tell them what the Lord is doing among us in the George Street Church.

There has been more or less interest manifested during the past summer, both in the society and congregation, and a number have been converted and others quickened. Within a few weeks past several have been made to rejoice in Christ as their Saviour. Many of us have been praying for a long time for the outpouring of God's Spirit on the Sabbath school, and he whose promise never fails has heard our prayers, and answered them in a manner almost beyond our expectation.

The last week in August was appointed for Camp Meeting of the New Haven district. The place of encampment was at Nightingale Grove, Near Saybrook. I was not there in person, though my heart and prayers were with them, that God would bless the means being put forth, and the cheering news which I heard from those who did attend satisfied me that God was present in mighty power to bless and to save. Our Superintendent had his family of three children converted on the camp ground, their ages ranging from seven to seventeen. It was the earnest prayer of many, both at home and at the camp meeting, that the Sabbath school might share in the results of those meetings.

And now let us follow, so far as we can, the workings of that unseen but almighty

power which often works so silently yet effectually on the human heart. Last Sabbath morning we assembled around the table of the Lord to partake of the emblems of his death and passion, and truly it was a melting time. God's Spirit was present, and we were permitted to partake of heavenly food, and to drink from the wells of salvation, and thus we were being prepared for the scenes which followed.

At the close of the services our pastor gave notice that the regular hour for Sabbath-school exercises would be devoted to prayer for the Sabbath school. At noon, I retired to my chamber to pray for the school, as I presume many others did. I felt strongly assured that God would be present, but I confess my faith was not strong enough to expect so overwhelming an answer as it received on that occasion. In the first place, several who had during the week, been converted, rose and testified of what God had done for them, and of their love to him, and invited their classmates to seek him too. There were many serious faces among them, and when the invitation was given they rushed to the altar, surrounding it, at least twenty or twenty-five, from about eight to eighteen years of age. There they bowed before God, calling for mercy. It was a glorious sight. Our hearts were melted like wax before the fire. Some of us could scarcely sing or pray; but that God who hears the silent prayer of the heart, heard our broken petitions.

We could gladly have spent the whole afternoon in such delightful work, but the hour of preaching had arrived; people were coming in fast, and we must break off. All seemed astonished at the sight they beheld.

Our presiding elder preached a sermon suited to the occasion, and many listened with eagerness to his interesting words.

In the evening we had a full congregation, and a part of the time was spent in relation of experiences. A good number spoke earnestly and feelingly; some had



just been converted, and others had received the blessing of a full salvation. When the invitation was given, not only those who had been forward at noon, but others, for the first time, came weeping and trembling to the altar for mercy, both children, youth, and middle-aged persons, over thirty in number. It was a sight which ought to melt the hardest heart; some were moved who had not the moral courage to come out. Before the meeting closed, a number felt that God had power on earth to forgive sin. The interest has continued to increase through the week, and we have had extra meetings which have been well attended, and ten or twelve souls have been converted. May we not then exclaim from our inmost souls, Glory be to God! Praise the Lord for the work which he has accomplished among us.

Sept. 26. About three weeks have passed since writing the above. The gracious work is still in progress; sinners are being converted, backsliders reclaimed, and believers strengthened; others seeking for that holiness without which God has said no man shall see his face.

C.

[Original.]

## BE OF GOOD COURAGE.

BY M. J. B.

DEAR fellow-traveller, searching after purity of heart and seeking to walk in the highway of holiness, "be of good courage." Despair not, even though your sins like mountains round you close. Remember this blessed truth, the blood of Christ cleanseth us from all sin. You are to come and be saved *from* your sins; not commanded to cleanse *yourself*, and then be kept clean. Does it seem to you that you are so *unworthy*, Jesus will never intercede for you? Oh, remember that he died for you, and his merit will atone for all the sins of every soul. Bear in mind that his strength is made perfect in weakness, and let not, we beseech you, a sense of your

exceeding sinfulness, your entire unworthiness and weakness keep you from surrendering yourself to God. But "press with courage on," and surely as God hath promised to save to the uttermost, all that come in faith and sincerity, just as surely shall your heart be cleansed, and you be made pure. Perhaps you most earnestly desire to be made perfect in love, but you say, "I have no feeling;" how can I approach God, with my cold, unfeeling heart, and believe he accepts me? Oh, precious soul! do you not feel you owe everything you have and are to God? Then come boldly to the throne of grace, relying fully upon his promise to save, and he *will* do it. But perhaps while you are endeavoring to make this consecration, the suggestion comes, "I shall turn back; I shall not be able to retain this 'perfect love,' in my heart." "Be of good courage," we beseech you, for God hath said, "My grace is sufficient for thee." "I will not leave you comfortless;" and we may be assured that he who can fill us with perfect peace, can keep us in the enjoyment of it, every moment of our lives, if we keep ourselves upon the altar, looking to Jesus constantly. May God in love grant that every trembling, doubting soul, fully determined through grace to obtain the promised rest, may be encouraged to come now, without one doubt that God shall receive them. Amen.

SELF-EXAMINATION. — "When we find our minds liable to any disorders, cleaving inordinately to the things of this world, moved with intemperate passions, vain and frothy in conversation, darkened or disturbed by the fumes of intemperate lusts, let us call things to an account, and ask of ourselves whether this be the frame of mind that was in Christ Jesus." — Owen.

PEACE. — "A holy heart that gladly entertains grace shall find that it and peace cannot dwell asunder." — Leighton.



[Original.]

## OUR OBLIGATION TO YIELD ALL TO CHRIST.

BY ZARENA.

DOES not every created thing belong to its Creator? In a *double* sense man belongs to *his* Creator, for God is Creator and Redeemer. Jesus has paid the demands of justice. Does not every redeemed power *belong* to him? When we return to God that which we are under obligation to render—even our heart's devotion—do we do more than our duty? No, even then we are *deeply* in debt. But Jesus is ready to forgive the past, and calls it paid by himself; then has the principal, and interest which has been accumulating to our debt throughout these years of devotion to sin, Satan, the world, and self, all been forgiven.

How many masters we have served instead of Jesus! How our debt has increased while we neither thought nor cared that we were withholding that which belonged to another. There are many things it is in our power to yield to Christ, and if withheld, how aggravated our sin! And can we then expect the riches of redeeming grace to be applied for our salvation?

Professing Christian, are you not withholding something from God which you *know* belongs to him? Then you are sinning wilfully; and what will you do when he thunders in your careless ears, "Pay me that thou owest?"

You are not happy, for you feel in *debt*; it is on your mind and heart, and while refusing to pay, you feel uneasy and guilty. It cannot be otherwise; it is natural, and the misery begun thus will be completed in eternity. Oh, cease "treasuring up wrath against the day of wrath," and begin to "lay up treasure in heaven;" thus you may have new supplies of grace; the more you have, the more you may, for that which we deposit in the heavenly

ba ever accumulating.

Though we cannot *pay* the debt we owe, yet let us show our gratitude to him who has paid it in our stead, by yielding henceforth *all* we possess to our Creator to whom it belongs. Then, and not till then, may we expect Christ's payment to be accepted for us. Ah! we should have had to pay the penalty *ourselves* for sin, had not Jesus suffered instead; and if we reject, or simply *neglect* Christ, shall we not be obliged to pay a worse penalty for our added and greater sins?

And sinner, think you, you can ever be forgiven, who heed not him who bought you with such an infinite price, even sufferings *worse* than death, and closed with crucifixion? "If the righteous *scarcely* be saved, where *shall* the ungodly and sinner appear?" Will you persist in increasing your debt, your *load* of guilt, by remaining in Satan's service and advancing the cause of sin instead of holiness; or will you do all you can, through an enabling Jesus? With his assistance we may accomplish great things; yes, even *all* required, though without it, nothing. We may say with Paul, "I can do all things through Christ strengthening me." And this strength is given freely to all who ask for it, without money and without price; not only without payment, but liberally, never stinted; not only liberally, but without *upbraiding*; like a father he receives the returning prodigal with joy, and "upbraideth not" for past neglect. The only condition required is faith, unwavering faith, and then we may have all the wisdom we lack, (James, i. 5, 6,) or, in other words, all the religion, for "*the fear of God is the beginning of wisdom.*" The promised blessing is "from *above*, pure, peaceable, gentle, easy to be entreated, (not stubborn,) full of mercy and good fruits, without partiality, and without *hypocrisy.*" (James iii. 17.) Ah! is not that a glorious possession to obtain from Jesus just for the asking with a trusting, believing heart? But if we ask otherwise, "let not that man think that he shall receive any-



thing of the Lord." (James i. 7.) He shall obtain nothing of this *wisdom* or *religion* he asks for, though God may bestow *worldly* goods in *abundance* to the unthankful, unyielding, and unbelieving.

Oh that Christians who have sought a *little* of this grace,—this wisdom from above,—and who still feel, "I cannot do the things that I would,"—Oh that they would seek *more*,—enough to do *all* things through Christ,—as was Paul's after-experience. Trust him, as it is your *privilege* to do, for *full* salvation; according to your faith it is done unto you; according to your faith it *shall* be done unto you. *Will you believe? Will you believe?*

Then what a glorious day will dawn on your soul,—what service you will be enabled to render!

But perhaps one says, "I cannot come to Jesus with a penitent heart, I have no feeling." What! sinning against your Creator, Redeemer, preserver, and *friend*, and cannot be sorry? And is your heart so,—harder than a flinty rock? To what a height your guilt must have reached! It cannot be; surely I hear a sigh which says, "I *would* be sorry for my sins, I *would* be penitent; O Jesus, make me so." Ah, before you *asked* he answered in giving that *desire*; it intimates a softened spot, a gentle breathing after Christ, a faint desire for his presence; even *these* must come from the same kind source to which we are indebted for every other blessing; another added obligation to yield all to Christ.

Can it be my words may fall powerless on stony ears? My soul sickens at the thought, when I remember that the softest, faintest breathing sigh, would penetrate that heart of love and win a seat in heaven.

CHRISTIAN HAPPINESS. — "Christian happiness for this world, is to want little and enjoy much; worldly happiness, to want much and enjoy little."

[Original.]

## LETTER FROM DR. AND MRS. PALMER.

Rhyde, Isle of Wight, August 17, 1860.

To the Editor of the Guide.

DEAR BROTHER DEGEN: We are now at Rhyde. This town ranks first on this island for the number of its elegant buildings. It is not quite so populous as the town of Newport, from which our last was dated, except it be in the summer, when hundreds of the gentry come from all parts of England. It occupies two sides of a lofty hill, falling with a regular descent to the sea on the North opposite Portsmouth, from which it is about five miles across. While I write, I have only to lift my eyes and look out upon the beautiful expanse of waters, by which this celebrated island is surrounded.

We occasionally see our American steamers gliding gracefully past our window, with their stripes and stars gayly streaming, and our hearts fly over the 3,000 miles of fathomless ocean to the land of our nativity, and the many dear ones to whom by the ties of nature and grace, we tenderly cling. Surely

"Oceans rise and billows roll,  
To sever us in vain."

The Isle of Wight has been called the garden of England. We do not wonder, from its picturesque beauty, that thousands are attracted here. It abounds in variety. The scenery furnishes a beautiful combination of the grand and romantic, the sylvan and marine. Here are hills and dales intersected by streams and rivers. Here may be found the quiet of rural life, amid such scenes as those described by Leigh Richmond, in his interesting tract, *Dairyman's Daughter*, and here also may be found the fashionable gayety watering-place.

About six weeks since we left the North for the South of England. We took our leave of Newcastle on Tuesday evening by steamer, July 3, and reached London



on Thursday morning. Spent a delightful day with our beloved friends Brother and Sister Knapp and your esteemed agent and correspondent, Mrs. Hopewell, who is now in feeble health and is about to avail herself of the return of Br. and Sr. K. to visit America.

The protracted delay of Bro. Knapp in England, has done much for the cause of holiness, not only among his own people the Congregationalists, but many also among the Wesleyans, will have cause to bless his memory in the heavenly world. Two meetings have been prosperously sustained, on the blessed theme of heart purity in London, which were commenced through Bro. K's agency. We attended one of these at the residence of the excellent Mrs. Hopewell during our hasty visit in London.

Persons of various denominations were present, and it was most truly a season of spiritual refreshing. This was on Thursday evening. The meeting held at Mrs. Morse's on Monday afternoon commenced four or five years ago, is still well attended, and favored with gracious tokens of divine approval. We also listened to a lecture from Dr. Cumming, in his own chapel while in London. The lecture, though good, was not specially marked for interest of any sort. The congregation was not large, it being a week-day evening. On our way to the chapel, our eyes lingered on a place sanctified by many gracious reminiscences of over a century since. This was no other than the celebrated Tabernacle, reared not far from Wesley's foundry, for the devoted and eloquent Whitefield, under the auspices of Lady Huntington, in which not only Whitefield, but the Wesleys and their lay laborers, often preached. The Chapel (the Dissenters have *no churches*) in which the noted Dr. Cumming preached, is a singular-shaped building, and suggests the idea of occasional additions. It is not very large, and stands nearly opposite the Drury Lane Theatre, a part of London

about answerable to the locality of old John St. Church in New York.

West Cowes, Aug. 29.

On Saturday, August 18, we left the town of Ryde for this place. West Cowes is a picturesque, maritime town, numbering from six to seven thousand inhabitants. It stands on the bank of the Medina river, on a gradual eminence, beautifully variegated by green woods. Its pleasant promenade and streets rise one above another from the water's edge, like an amphitheatre on the brow of the hill. The harbor is thronged with masts whose gay flags are ever streaming. The shore is adorned by a noble terrace, and the approach from the sea is remarkably picturesque.

On the opposite side of the Island, several miles in the distance, we see the long line of the Hampshire coast. Southampton, the well-known starting-point of steamers for America, and for many other parts of the world, lies within the range of our eye, as we sit gazing across the blue wave.

Pleasure yachts are in abundance, awaiting the command of the hundreds of visitors, who in the summer season, flock to the Island for pleasure or health. Beautiful landscape, of hill and vale, and plain and wood, everywhere meets the eye and variegates the scene. We have occasionally gained time from the pressure of our work, for some refreshing rambles on the seashore, for which the maritime towns of West and East Cowes furnish abundant and most inviting persuasives. We have gazed upon ancient and modern castles, several of which lie in sight. One within three minutes walk of where my letter is dated, was built by Henry the 8th about 1540.

#### THE BAND OF HOPE.

A few days ago, we heard the sound of martial music proceeding from some of the adjacent streets, and looking out of our window, saw the people running from various directions. Dr. P. must needs in-



quire what the wonder might be, and was told that it was doubtless a "Band of Hope." His inclinations led him to desire to know more of this Band of Hope, and so he followed the sight-seers, till he came in full view of a gallant band of Sabbath-school children, who, under the care of teachers and superintendents, were returning to a steamer, from which, but a short time previous, they had embarked from Southampton.

It proved to be a Wesleyan school, and our names not being unknown to them, when they saw Dr. P. they would take no denial, but he should accompany them to the steamer and make an excursion with them. And so the importunate captain delayed the vessel till Dr. P. returned with one of the superintendents for the companion of his ways and walks. Capt. Cork, the generous captain of the beautiful steamer, is a Wesleyan, and has been in the habit of taking the children and all associated with the Wesleyan school on an excursion, devoting the service of his vessel for several hours wholly to them.

And now the captain assured us that it would be the pleasure of all his happy passengers to direct their course wherever we might desire. We of course left the choice to him, and enjoyed a sail on the beautiful Solent of two or three hours, which afforded a view of the island scenery, quite beyond what we had before witnessed. The water view of the Osborne Palace, "Her Majesty's" summer retreat, with its private landing and beautiful walks were all in full view, as also Norris Castle, about a mile below, all covered with the immortal ivy, where the Queen resided when Princess Victoria.

Our beautiful and unexpected excursion occupied about three hours. The time was most delightfully interspersed with spiritual songs, odes, and speeches. Dr. P., in addressing the school, alluded to his having sallied out in quest of a "Band of Hope," and said, Surely I have not been disappointed, for a Sabbath-

school as interesting as this, must be a most promising "Band of Hope." We landed amid the huzzah of hundreds of youthful voices.

The force of the Wesleyan body in England has, in former years, been much broken by the various agitations which have been sadly rife in various directions. As far as we have had opportunity to observe, it would seem as if the forces of Methodism had in many places been about half divided. We cannot but conclude that the strength of Methodism has thereby been much diminished. In union there is strength. West and East Cowes has, we should judge, suffered more than most places by agitations, from which the church might doubtless have been saved had the prevailing question been, Which shall be servant of all? rather than "Which shall be the greatest?"

In pursuing our labors, we have asked the Lord of the harvest, that we might have grace to adhere to Mr. Wesley's apostolic advices, and "go not where most wanted, but where most *needed*." When we were told that the aggressions of our Zion in this town, against the foe, had numbered but thirteen, during the past three years, we felt constrained to yield to the importunities of the official Board of the Wesleyan Society, and have now been several days engaged as fellow-helpers with the friends of Jesus in this place, in efforts to rear the walls of Zion. At first few seemed to bend their neck to the yoke; Satan had been so successful in keeping the community quiet, that his kingdom had been but little disturbed, but now that the church began to rise and shake herself from the bands that had bound her, resolved to put on her strength, then the cry, Excitement! began to pass from lip to lip. Thank God, we have already witnessed many saved, and still the work progresses.

#### ONE WORK.

Through the assiduities of kind friends, we are often favored with beautiful rides.



Nature in varied forms of simplicity, loveliness, and grandeur, is ever opening before us.

But though nature by the command of her Creator is attired in singular beauty, calling forth the admiration of our hearts, we see and hear much to assure us that man by nature is vile, and our attentions are chiefly occupied in the duties of our calling. Two meetings have been held daily since we came to the Island, which have been most graciously owned of God in the sanctification of believers, and the conversion of sinners. Since we commenced our labors on the Island, very many of the disciples of the Saviour have been endued with power from on high, and about six hundred have been born into the kingdom of Christ.

If it were not prolonging our communication beyond due bounds, I might refer to many most pleasing and instructive incidents, in connection with our work. I will hastily glance at a few. I will here say, that several, belonging to Her Majesty's troops, quartered on this Island, have been among the newly saved.

#### THE RED JACKET AND WHITE ROBE.

One Sabbath evening a fine, noble-looking soldier came forward during the prayer meeting which succeeded the addresses, and asked if he might have the privilege of speaking a few words. It was granted. He said about thus: "Some of you look upon me with wonder. You look upon my red jacket and say, 'What! a soldier pious? I thought soldiers were generally wicked.' Well, he who now stands before you as a soldier, ready to engage in battle for his country, was once a very wicked man. There is scarcely any sort of vice which might be named, to which he was not addicted. Eighteen months ago, bowed down with guilt and misery, I resolved I would leave the service of sin, and enlist in the service of Christ. The Lord had mercy upon me, pardoned and received me, and ever since,

though I have had many sore trials and conflicts, having been called to endure the continual scoffs of wicked comrades, yet I have been happy in my Saviour. Through his grace, I have been more than conqueror, and the Lord has given me some of my comrades to go to heaven with me. I have been drafted to go to India, and must leave within a few days. I ask your prayers, that I may be enabled to endure whatever may come. Some of you are gazing upon me because I wear a red jacket, but if you could only look underneath this red jacket, you would there see a white, blood-washed robe." He sat down amid the tears and praises of a wondering multitude.

#### WHITER THAN SNOW.

"Do you know anything whiter than snow?" so asked a dear father in Israel, whose glowing countenance seemed to say that he had just been taking a deep plunge in the all-cleansing fountain. I could not but anticipate what he was about to say, when he exclaimed, "Does not David say, Wash me, and I shall be whiter than snow?"

#### THE BAPTISM.

A Christian gentleman, a leading man belonging to the "Independents," came from a town seven miles distant, all athirst for the baptism of fire. With many other male and female disciples of Jesus he came forward to the communion-rail, and there with "one accord" supplicated for the promised endowment of power. God poured out his Spirit, and showers of blessings fell on our brother belonging to the Independents, and also on many others.

#### THE CHALLENGE ACCEPTED.

A day or two after the reception of this baptism of the Spirit on the part of Mr. W., the spirit-baptized brother just referred to, a scene occurred, illustrative of the excellency of being filled with the spirit, in view of a readiness for every good work.



A band of white persons with blackened faces, calling themselves "Negro Minstrels" were engaged in all sorts of buffoonery, near his place of residence. A crowd of two or three hundred had gathered. Mr. W. tells us, he felt suddenly impressed that it was his duty to go out among them, and see if he might not do something for his Lord.

Taking a Bible in his hand, and opening it on the 15th chapter of St. Luke, he went into their midst, and approaching the ringleader said,

"There sir, if you will read that chapter to this company, I will give you the book."

Was not this wonderfully like setting Satan to reprove sin? The young man with sooty face, regarding it as a challenge, and not willing to be outdone, took the holy book, and with a serious air and with dignified tones, singularly at variance with his grotesque appearance, began to read, demanding at once the solemn attention of his astonished congregation.

On coming to the point in the affecting recital of the prodigal's misery and return, where he says, "I will arise and go," he pointed with singular gravity to one of his band, saying, "There, that means you! You have run away from your mother's house, and you know she is looking for your return,—go back to your mother!" After this pointed appeal, under which his companion in sin quailed, the singular preacher again resumed reading, until he had finished the chapter. Then looking significantly at Mr. W., he put the precious book snugly away in his pocket, to the no small satisfaction of his amazed auditory.

The evening of the same day brought the young man addressed as the prodigal, to Mr. W. He was deeply convinced of sin, said he had left the parental home of an agonized mother, and was now resolved to amend his ways by seeking the Lord and returning to the home of his child-

hood. He accompanied Mr. W. to the services that evening.

The ringleader of the band also called on Mr. W., and seemed to be under solemn conviction for sin. He wished Mr. W. to give on the fly-leaves of that precious book, an account of the manner in which it had so singularly come in his possession, accompanied with the revered name of the donor. Other reminiscences of gracious interest seem to claim the service of my pen, but I must reserve them for a future communication. *Newport, Sept. 10.*

#### THE FAREWELL.

We are now about taking our farewell of this celebrated Island, regarded by Europeans generally, as the garden of England. On Monday of this week we had what was called a farewell meeting. Friends in Jesus gathered from various towns and hamlets, more especially contiguous to the towns where we had labored.

Nearly four hundred persons sat down to tea, for which tickets had been issued. Our hearts were affectingly yet gratefully impressed, as we looked upon young converts, and the many other faces upon which we expected to look no more, till we should meet with the general assembly and church of the firstborn at the marriage-supper. The place where tea was prepared was what is now a large school and lecture room, built for a chapel in Wesley's time, and where he often preached.

After tea had been served, the company retired to the more commodious Wesleyan chapel in an adjoining street, where an overflowing congregation assembled, and resolutions were read by the Superintendent of the circuit, recognizing the wonder-working power of the God of all grace, in the remarkable ingathering of souls, which had occurred during our visit. Many gracious and affecting things were said by the ministers of the circuit, and



leading men from various parts of the circuit, pleasant, yet affecting to memory, from the thought that we were now looking upon many dear to our hearts, whose faces we should see no more. Dr. P. responded to the remarks, while my own heart, yearning over the many still out of Christ, took this last opportunity to plead for a general surrender of sinners to the Saviour. The call was not unheeded. The altar of prayer and the vestry were again thronged, and several were brought over from the ranks of sin to Christ.

The interesting farewell services occupied five hours. After taking the parting hand with hundreds, many of whom had been born into the kingdom of Jesus, during our visit, we went to our home. The hour was late, but ere we had retired to our pillow, parting songs greeted our ear from the street on which our chamber window opened.

We looked from our casement, and lo! scores of loved brethren and sisters in Jesus, many of whom were from three and four miles distant, were assembled, and in sweetly affecting tones, they sang:

"We part in body, not in mind;  
Our minds continue one,  
And each to each in Jesus joined,  
We hand in hand go on.

"Our souls are in his mighty hand,  
And he will keep them still,  
And you and I shall surely stand,  
With him on Zion's hill."

Ever affectionately,

PHOEBE PALMER.

DEAR BROTHER DEGEN: There is so much interesting and most needful truth contained in a letter received by Mrs. P. this morning, from a Christian gentleman residing in one of the most fashionable parts of London, that, with Mrs. P.'s permission, I send you a copy, praying that it may inspire others, similarly circumstanced, to go and do likewise. I withhold the name and the special residence of the writer.

WALTER C. PALMER.

*Work ready to hand — The class-meeting — Love-feast testimonies — Signing the pledge, or the stepping-stone — What the blessing of holiness involves — The effect of wine-drinking — Keeping the sacrifice on the altar, or keeping the body under — When the path of consecration cannot be seen — The minister — Interior life — The Guide — Meetings for holiness recommended.*

MY VERY DEAR MRS. P.: I take this opportunity of writing to you before I go into Scotland, which I expect to do on Tuesday night, by the express mail train, in order just to let you know how I am getting on.

Since I came home I have been trying, according to my promise, to give myself wholly to God's work, and have already proved, as I said to you, that it is already to my hand. I have taken opportunities, which have been readily obtained, of speaking on the duty of *entire consecration* to God, and the word has been very readily received. On Sunday afternoon I went to a class (not my own) in which the leader has enjoyed this blessing for a year or more. It was their prayer meeting Sunday; and beginning about the work in the Isle of Wight, exhorted them to seek this grace; at the same time confessing my own past unfaithfulness, and the obligations I therefore now lay under of speaking to them on the subject.

When I asked those to raise the hand that were seeking the great blessing, some six or eight did so, and we then had a delightful time in pleading with God for the Holy Spirit. At the end of the meeting some four or five signified that they had received the grace sought. The leader, whom I had of course consulted previous to coming, afterwards expressed his thanks and pleasure at my coming, and said that he has been earnestly longing for some support on this great subject.

At N——, too, about three miles from here, I spoke in the same way upon this subject, introducing it by the work in the



Isle of Wight. The first time I did this was after the usual service on Wednesday night; the friends called a special prayer meeting for Thursday night, and on Friday was the usual prayer meeting. At each of these meetings I spoke, and at all except the last, which was in the vestry, invited those seeking perfect love to the communion-rails.

We had very few up; only six the first night, and one the second; but the six on the first night (five of them converted boys of Sabbath school) all professed to lay hold; and there was a *very good feeling* in each of the meetings. I believe that on the Friday night nearly all present were seeking the blessing. One acknowledged, after the meeting, to have then received it.

But in a work like this, results cannot at present be measured by numbers. Some time must be allowed for breaking up the ground. People must have some time to think about the truth, so that they may act in this matter upon *their own convictions*.

On Sunday night, i. e. last night, they had a very good love-feast at N—, as I believe they generally do there. I spoke at it about full salvation. There were several witnesses of this grace; six of the boys of the Sabbath school spoke.

On Saturday I signed the pledge with a female drunkard of many years' standing, in whom I have long been interested. I must see her every day till I leave. I have of course only put it before her as a stepping-stone to the Saviour. I had fully made up my mind before doing this, that I must sign.

I thought that the profession of holiness involved a separation from sin, and *every thing connected with sin*, and since the salvation of the soul is so infinitely important, I would say with Paul, "If meat cause my brother to offend, I will eat no more meat so long as the world standeth."

My feeling on this subject is perhaps partly caused by my having seen the ef-

fects of wine-drinking on some young men who drink freely of it, though never to *intoxication*. I have seen in their case how almost inseparably it is associated with worldliness, self-indulgence, and forgetfulness of God. I have also cast aside smoking, to which, however, I was never much addicted.

I feel now that it will require no small effort to keep the sacrifice on the altar. Old habits and propensities have still a great power over me at times; and I think it will be necessary in order to my establishment that I should subject myself to a rigorous, but judicious course of self-denial. I should not do this, but that my outward circumstances tend to comfort, and even to luxury.

I should be very sorry for you to think, "that having begun in the spirit" I am now trying to "perfect" myself by outward observances. My dependence for sanctification is *simply and entirely* on the power of the blessed Spirit to be received by *consecration and faith*. But then if the soul be drowned in ease and luxury, it can neither see the path of consecration nor exercise that unyielding faith. In this I imitate Paul, "I keep under my body," &c.

One of our ministers, who spent the Sunday with us, is quite of the opinion that holiness is now much overlooked; was much pleased with "Interior Life," and is now, with my recommendation, going to get the Guide taken in his circuit, and if possible to start meetings for holiness.

If I do not hear from you at present, I dare say I can get your address through Mrs. K—. With very kind regards to Dr. P—, believe me yours, very gratefully and affectionately in our Lord Jesus.

EVERYTHING that a man leans upon but God, will be a dart that will certainly pierce his heart. He who leans only upon Christ, lives the highest, choicest, safest, and sweetest life.